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# THE AMERICAN McALL RECORD

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VOLUME XXXXII

JANUARY, 1924

NUMBER 1

The year, as usual, has brought many changes in the personnel of the Mission's staff. It was with a very special regret that the Committee accepted the resignation of Mlle Guiton, whose health did not permit her to continue the heavy task of evangelist at *Salle Centrale*. A second loss was that of Mlle Hélène Pont, evangelist at Bicêtre, whose marriage last August to Mr. Sidney Arthur, an English missionary in Kabylie, called her to another field of work. Mlle Guiton's successor at *Salle Centrale* is Mlle Savary, who expressed the desire to take up active evangelistic work once more, after her three years of service as director of *le Foyer* at the School of Christian Service in the rue du Sergent-Bauchat. She will be assisted by Mlle Meissimily, a graduate of the School, who wishes to continue for this year the apprenticeship begun last year at *Salle Centrale*. It is also one of the first students of the School of Christian Service, Mlle Pignet, who has undertaken the work at Bicêtre.

Among the men workers the changes have been even more numerous. We note first the resignation of Pasteur Mercier, who launched the *Fraternité* inaugurated at Saint-Quentin in 1922, but who has not felt equal to continuing this work which is a particularly difficult one, owing to many circumstances. His place has been taken since October by a young man who has just completed his studies at the Theological Seminary of Lausanne, M. H. Lador.

At Nemours, for the past year, M. Jeannet has taken charge of the work while awaiting his appointment by the Society of Missions, to the foreign field. He has now left Nemours, constrained by peculiar circumstances to take charge of a church in the home field.

The Rouen *Fraternité* has lost the services of M. Le Berre who for the past two years has so ably seconded the work of Director Lafon. His place has been filled by M. Le Goff, who comes from the *Fraternité* of Nantes.

At Nantes the work among the young people will be looked after by M. Klingebiel, a graduate in Theology, of Paris.

An interesting report comes from Bicêtre, where M. Cooreman has been trying, as he says, "to take the Gospel message outside the circle of the Mission and of our usual public. After many talks with the Mayor and the Committee of the *université populaire*, we have been able to hold a series of four *conférences-études* with discussion in the great hall of the *Mairie* on the following subjects: 'The Gospel and Roman Catholicism'; 'The Gospel and Socialism'; 'The Gospel and Free-thought'; 'The Gospel and the Future.'" The two first meetings have been held and were encouraging. "*La Cause*" has helped in this; over four hundred persons, the great majority ignorant of or hostile to the Gospel, have listened to the declarations of the speakers concerning their Christian experiences. Many of the inmates of the great Hospice for old people asked permission to accept M. Cooreman's invitation to have gatherings to continue the study of the subjects treated on in the meetings. Is not this a new departure worthy of our prayerful sympathy?

"The little work at St. Nazaire, which we took over in November last," writes M. Garnier, "is like a little seed sown, but of slow growth. For many years the Gospel has been preached by Messrs. Sainton, Corby, Chollet, Boudet, Harris and others, who had to give up too soon. For twelve months the little group has kept well together. In the little movable hall that has only fifty seats we get a good attendance weekly. Several times we have had as many as seventy, and once eighty-five persons squeezed in! We have begun Gospel Temperance work, so greatly needed in Brittany. Several families have joined us. One good woman, living in a village at some distance, wished us to start a meeting in her kitchen. The first time we had thirty-seven—twenty-seven of whom were unknown to us. Then we had sixty-five, and so the work has taken hold. We have begun to organize a group of Boy Scouts. We need a larger place for the young folk, and then we can easily organize Thursday Schools and so on. There are many things that greatly encourage us here. There is opposition from the priests, but the people are beginning to see clearly the teaching of the New Testament and to believe in its power."



"The Thursday School and children's work have never been so prosperous at Amiens as the past year," says Pastor Bruce. "Through the children we get in touch with the parents, and we make very interesting discoveries. We have thus access to a large number of families, originally Catholics, who have broken away from their church. This year we have admitted seven families as proselytes and adherents of the Church (not full members). Wednesday evenings we get between thirty-five and eighty at the meetings. Sunday we have begun something quite new. We invite our friends to come from 4.30 onwards. They have refreshments served, and have a quiet time of rest and intercession and then the evening meeting. This has proved very successful. Saturday evening the men meet for a discussion and recreation meeting. We have not got possession of the house we have purchased, and the tenants do not leave till January, 1925, so we cannot arrange the playground for the children.

"It is commonly said everywhere," writes M. Malan, "that the drift is away from God and from all religion, and in a town like Nice, with its numberless attractions, this would be specially the case. But we find our audiences are rather on the increase than otherwise. To our great surprise, on the evening of Good Friday, we had one of the largest attendances in the hall that we have known on a week evening, and we had made no special effort to attract them. Not a few strangers were there. Is this not an indication of increased interest in spiritual things? One day a lady came into the hall, saying to me, 'Are you not the priest of this parish?' Seeing in the corridor a copy of *La Vie de Jésus*, by Professor Westphal, this lady wished to have it. She said she should read it with great attention. Another day a stranger came in and asked for a copy of the four gospels. During the war he had received a copy of the Gospel of Luke from a Protestant chaplain, and he desired to read the other three gospels. Are the gospels read? Generally speaking, I believe they are. One of our elder girls was met by my daughter with a copy of the gospel in her hand. 'Where are you going with that little book?' 'I am going for a walk and I take the gospel to read, and so I am well occupied.'"

## THE ROAD MAKERS OF THE ETERNAL

By EMMANUEL CHASTAND

A Christian was one day visiting the *Fraternité* of Nantes. After casting his eye over our group of buildings he said to me with an air only half-approving: "How many conversions take place here every year?" I answered, without seeming to satisfy him, that that accounting belonged to the Book of Life and not to human calculations. And that recalls to me an analogous question put by a Christian woman who, having supported a seat in an evangelistic hall, demanded: "How many conversions in my chair?"

I have never been able to count the numbers of our audiences; something within me refuses to make this calculation in the midst of spiritual preoccupations. My brother, the *concierge*, relieves me of this care. To add up the numerical list of the converts is even more repugnant to me. I am afraid of confusing the weeds with the good seeds and overlooking some modest blade. He, alone, has the right to discern the title of "converts," He of whom the apostle John has written: "He knoweth them all."

Moreover, what standard of measure will serve to grant to one and refuse to another the title of converted? Following the middle course the diagnosis is made with more or less severity and is confirmed by different symptoms. On the one hand there are sudden conversions which result from some crisis, as a sudden growth follows a high fever; there are others which are but a long evolution. At what moment, at what stage of this spiritual progression can one pronounce a verdict? Does not one risk being unjust? There are also diversities of temperament. The same orator according as he speaks in the Midi or in Brittany can testify that his words have apparently different effects; such a revival meeting in the south of France would have been pulsating; one would have heard ardent prayers, moving confessions; there would be talk of numerous conversions but the pastor on following it up would not see many changes. Notice, on the other hand, an audience of Bretons, silent, timid, reserved, at times unmoved although interested and attentive. Must one lament and cry out against such insensibility? No, it is with Brittany as with

the sea of which the surface can appear calm when the depths are stirred. Perhaps the orator has not perceived any exterior sign but that does not signify that the Spirit of God has not acted with power.

How many converts? Statistics have their partisans and it is easy to understand why; it is human to wish to "see and touch," the sum total materializes, realizes. But who knows that the statistics do not deceive and the statistician is moved by unreality. To convince oneself it is only necessary to run over the official statistics of our ministers. Errors are regrettable in social domain; they are abominable in the spiritual. Let us put far from us evangelization by taximeter! Having said this, I add that the sole end of evangelization ought to be to lead to conversion. A gospel that does not convert is a gospel disfigured by the unfaithfulness of the messenger. Yes, our "crown and our joy" are the brothers that Christ, by means of us, draws away from unbelief and sin, those whom we ourselves judge to be "new-born." However, those also are our joy and crown whom God has pushed towards us; that drunkard whose conscience is slowly awakening; that unbeliever for whom Jesus is still but a "good comrade."

It is unjust then to judge the labor of any work of evangelization by taking into account only the number of open conversions; there is a long and arduous work of improving the soil, a task of clearing up the ground which may appear meagre in positive results but which is indispensable to the development of Christian consciences.

There is a preparation to be made at the heart. Jesus Himself did not come by chance or at no matter what moment in the history of Israel. That is what the book of Isaiah declares: "Prepare ye the way, make straight His highway. Then the glory of the Lord shall be revealed." *Then*, that is to say, when the necessary preparations shall have been made.

And it is there that appears the formidable task of the Christians; it is but their slackness which has given rise to what is called "lay work." All good work is of God, is *for* God! All good work is Christian. Jesus sent forth his disciples to preach and to heal. We take this latter term in a spiritual sense, we believe that it is a progress, it is a falling back.

However, many do not appreciate this necessary work of preparation. He clears up his vineyard. He takes away the stones before He expects the fruits. Why then groan? "These large *Fraternités* produce so few converts! So much effort, so much activity when a modest hall, costing little, gives proportionally as many conversions. For a few, budget in hand, will add: "The converts reach so many!"

Ah, well, there are those who prefer Aquila's little kitchen to the uproar of the Aréopagus. It may be that there were as many conversions in Priscilla's home, or even more than in the large debating meetings of the apostle Paul. Thousands heard the sermon of the Aréopagus; the result—some joined themselves to Paul and believed. Nevertheless we are not justified in saying that Paul had wasted his time. Who knows how many of those railing listeners had been troubled or how many later came to the Savior? The riot of Ephesus, the popular risings of Thessalonica and Jerusalem—all that was indispensable. There is a time for the Catacombs and a time for public places; a time for peace of the soul and a time for its agony. Too many Christians have set up their tent on the mountain, too many insist in remaining in the upper room; many are like the disciples who prayed in trembling and trembled in praying, while shut in with the door locked. There is a spiritual capitalism which is an abomination to God, a conventional Christianity which builds itself on pessimism.

In the space of one week three evening temperance meetings recently gathered in our *Fraternité* of Nantes a total of sixteen hundred people. On Saturday and Sunday in particular, from half-past eight until midnight, the audience was attentive and intensely moved. The result? Eight signed pledges of abstinence. Eight, how few! Alas! yes, in proportion to the number of listeners. But here, also, there are the others, all the others who returned home with consciences troubled; in whom the slow and quiet work will accomplish itself. There is the man who resists the appeal, talks to himself, shakes his head; two men are striving within him, the old man who does not want to yield; the new man who struggles to assert himself. It is the other, brutal, who often beats his wife and who now, bent forward on his chair, listens eagerly to the message of salvation. That woman, who laughs



and mocks, but who returns however to the next meeting to jibe again. Why did she return if it all appeared so stupid to her? That group of men who leave the hall a moment with the intention of going for a drink; I cry to them, "You are not going out to drink, I hope." This interruption alone suffices to trouble them and they docilely return to their seats. That other one, of evil influence, who lowers his eyes, when I look him in the face and speak of the criminal who tries to make a reformed drunkard fall. This one and many others are preparing for the future harvest; others will reap with ease where we have sown with tears. Many of these, they will have them! But the statistician interrupts and recalls me: "Eight!" That falls like a blow, but I remember Athens; "*some* believed." Some time ago I was standing on the platform of the tramway near a young man. I recognized in him a former vagabond of the neighborhood whom we had been obliged to send away from the *Fraternité*. "Why," I said to him, "It is you, C!" "Yes, sir," he answered, blushing, "But I have changed very much." It is twelve years since we have seen him; he had been through the war. Is it not a proof that our work had not been all in vain—this desire to rehabilitate himself in our eyes? How many similar cases could be cited!

A little part of the seed falls in good ground but a part is received into unfriendly soil which perchance holds the germ a long time. If the grain of the Pyramids is able to germinate and grow, the attraction of the Christ planted in evil minds leaves a spiritual craving which permits the hope of the growth. The fact that prohibition became the constitutional law of the United States was the result of 150 years of effort.

One of the venerable pioneers who evangelized Brittany told me it took him 35 years to see the result of his work. His statement is corroborated by the following fact. A young Protestant girl found herself lately in a compartment alongside of two young priests who were going on a mission to Brittany. This is what they said. "The Protestants are gaining ground, a few years ago they stoned them, now they love them!" May this comfort our brothers, the Jones, the Jenkins and Saintons, who have with such difficulty sown the Gospel in Brittany. To speak only of Nantes. How many times have we been told that our whole neighborhood is under

the influence of the *Fraternité*? Why does that roaring drunkard become silent as he passes the *Fraternité*? Why do those men wait, before entering the saloon until we are in the distance? Why has the drinking place which faced our *Foyer* closed?

In our big city what the hall could not do the *Foyer du People* has done; the light has been placed on a candlestick and shines farther. By Catholic communist, socialist youth, by lay groups, by all is the *Fraternité* known and loved. Be it at a conference of free-thinkers or before a communist assembly, everywhere we can give our testimony which is listened to with respectful attention. There, the "way is made plain."

Alongside of these visible results there are many that cannot be weighed; there is all this work underneath which does not appear in the report for the subscribers but which God knows.

The *Fraternités* have a splendid rôle to play; they bring to the multitude joys which have been tasted only by the privileged few. They are necessary to prepare consciences. "To make straight the way for the Eternal." Such is their task. How many obstacles, how many stones to remove from the road that leads to God! All the prejudices which have created atheism, which have killed faith. And what shall we say of those circumstances, of those situations, where "except for a miracle," said Bersier, "it is impossible for a man to live and save his soul." The *Fraternité* is there to counteract the promiscuousness of the filthy lodging places, the inferno of the saloon, the immoral materialism of the workshop.

Arduous but fascinating and urgent is the work of the pioneers, of those whom Coillard has called "the road makers of the Eternal," those who have resolved to obey the divine command, "Prepare ye the way, gather out the stones."

Since the death of Dr. Hastings Burroughs in 1917, the meetings in our hall at Saint-Etienne have been maintained only by the devotion of the pastors of the Free Church in that city, M. Hollard and M. Debard. The Paris Committee has now sent there a young colporteur and evangelist, M. Huguet, who by his visits and tours of colportage it is hoped will do a large work of evangelization in Saint-Etienne.

## A TRIP INTO ALSACE

MARTHE MULLER

Last July six of the girls who were staying at our new mountain farm in the Vosges hills were kindly invited by the parish minister to visit the Protestant village of Sultzeren, in Alsace.

Mlle Marthe Muller, our worker among girls at *La Bienvenue*, Paris, tells of their interesting experience:

Being within ten miles of the Alsatian frontier is very tantalizing, especially when you are good walkers. So on a fine, sunny July morning off we started with our knapsacks on



our backs. The lakes of Longemer and Retournemer, glistening like diamonds in their dark green caskets, were soon passed, and following a steep path we climbed the fir tree forest that leads to the Schlucht Pass. Five years ago the frontier between France and Germany stood there. Traces of the bombardments are still visible.

After a pleasant rest, we followed the road that winds among steep precipices and reached in the valley of Münster, Sultzeren, whose brand new roofs\* glisten in the sun.

The church, a Protestant village church, a great novelty

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\*They had been broken through by the bombardment, and have been repaired since the war.

to our girls, will soon be rebuilt. Before the war one could hear nearby the tic-tac of a water mill. The country people used to bring to it their walnuts to make oil, and their corn, for corn cakes, but war has done its sad work and it will be some time before the mill can begin work again. In the meanwhile, the miller's family, like so many others whose homes have not yet been rebuilt, lives in a shack.

We were received in a most cordial way at the manse, and invited to spend the night in the hospitable houses of some of the church people. We quickly became acquainted with our hosts, notwithstanding the difficulties of the Alsatian dialect,—the language of the heart knows no boundaries.

The next day was devoted to visiting the neighboring battlefields of the Lingkopf. Under the leadership of two Alsatian girls we climbed the bare slopes of the hill. They are studded with trees that have not a green leaf left and the ground is bored by huge shell holes. However, kind nature is at work, and great bunches of purple *digitalis* (foxgloves), give color to this desolation and symbolize the triumph of life over death.

A forest of black crosses, standing on the bare hillocks, covers the bones of the German soldiers who held the crest of the hill. Our men lie further off, at the Wellstein Pass. So many men, it is said 60,000, have fallen there, mostly Alpine *Chasseurs*\*, that people call the place the "*Chasseurs*'" tomb.

From such a tragical pilgrimage one comes back with an intense horror and hatred of war, and the will to prevent at any cost the return of such disasters.

Over the Katzenstein we returned to Saltzeren and spent a last evening with our Alsatian friends.

The next morning we started for home. At every turn of the road the view changes and the fir forests afford a pleasant shade.

At the Schlucht Pass, a big shell hole affords a shelter from the wind that blows continually in the gorge. There we managed to make the pot boil for our lunch, which we thoroughly enjoyed, and plunged again into the forest until we saw the little lake glistening below us amid the fir trees. We reached home in the evening, somewhat weary, but enchanted by our delightful experience.

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\*Alpine sharpshooters.

The kind reception that we received in the Münster Valley proved that France is loved in Alsace and that, especially among followers of Jesus Christ, race and language are not barriers, and union among Christians will be the leaven which, "leavening the whole lump," will put an end to conflicts between peoples.

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### HOW THE WORK GOES AT SAINT-BRIEUC

In spite of the difficulty in getting rooms in the villages round Saint-Brieuc in which to hold meetings, owing to the increased hostility of the Roman clergy,—the work having been successful,—M. Scarabin is beginning his winter work with great courage. He was at Nantes during the summer attending a Congress of the Protestant Churches and Mission Workers in the West of France. What he saw of our *Fraternité* and what M. Chastand told him of the early difficulties and hostilities to the work of the Mission at Nantes, sent him back to his work with—to quote his own words, "a new zeal and a fresh courage and faith for undertaking my task of clearing the land."

Unhappily he has not yet been able to find a room in either of the villages of La Guingette or Cesson, though he has been able to continue visiting the people, and there seems to be some prospect of his being able later on to hire a new ball-room which is being built. As it is situated just opposite the church and next to the priest's home, the people will have to possess some courage to attend meetings there.

But he has been able to return to another village where he had been once last year and held quite a good meeting of over forty people in the public room of the inn, where he had been asked to go regularly.

The first meeting at Le Lugué after the summer was good, fifty people for the forty chairs. But there were many more last year, and the enemy certainly has not slumbered. Generally a fair number of children had attended each meeting, now there are but four or five, the priest having announced that not only would the children who came to us not be allowed to have their "première communion" but that they would immediately be expelled from the catechism class.



However, we can thank God for the work that has been done in the hearts of the people who have come to the little hall at Le Légué, for there are at least twenty persons who are faithfully attached and desire to persevere, "So that I feel that after all we shall be able to continue there."

M. Scarabin has also been able to enter a village where he has not been before, about two kilometers from Le Légué. In a ballroom, a fresh audience was gathered, numerous and attentive—there were from 100 to 150 present, mainly women, the men were at sea. In fact the meeting was shortened as they came into port and the women had to go off to help with the fish. This is particularly interesting as the women are more influenced by the priests than the men. M. Scarabin expects to go there all through the winter, his visits and distributions of tracts having met with a very good reception.

M. Scarabin expects to have a visit from M. Whelpton, who is pastor at Lannion, and has hired for an evening the room at Saint-Laurent. He hopes that no fresh opposition will prevent him from taking up this village again regularly, as each time he has tried to go there in these past months something has hindered him from obtaining the room.

M. Delattre plans to go quite soon to help M. Scarabin with a series of meetings and M. Scarabin is trying to find a hall in a large village in which to hold four or five consecutive gatherings, so as to see what would be the result of an evangelistic campaign in a new place, fresh to the Gospel.

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The French Government's announcement that it would decorate with the Order of Agricultural Merit, disrespectfully referred to as "the leek," the heads of all families which could produce documentary evidence of having farmed the same land continuously for at least three centuries has brought to the fore no fewer than 750 families with the necessary qualifications. The decorations will be posted in an early issue of the *Journal Officiel*.

The record is held by the La Fargues of Coutie, near Moliers. This family has lived on its present estate since the year 772, or the time of Charlemagne.

### THE STRASBOURG CONGRESS

The Congress of Young Women's Christian Unions was held at Strasbourg in the summer of 1922. The thought of this large assembly of feminine youth recalls the time not far past when this movement existed only in our hopes, while today it holds so large a place in the life of the churches and evangelistic work. Several of the "Unions" of our Mission stations were represented at Strasbourg and one can truthfully say that the part taken by *La Mission Populaire* in the development of the Christian Unions has not been a small one. A prominent woman who is giving herself today to the solution of feminist questions testifies: "I owe my training to the young girls' unions established by the McAlls."

These Unions for young women originated very early in the history of the Mission. In the report of the year 1876 we read: "Two unions for young women have been begun this year in neighborhoods that seem to encourage such an effort by reason of the large number of factories that are found there. One could not desire a more urgent or attractive piece of work, particularly in the quarters of Paris where nothing is done for the girls."

And in 1877: "This important branch of our work was only undertaken last year and it has already doubled. The young Parisiennes are not easy to reach but if the numbers are not large the regularity of attendance has been remarkable. The Union of Belleville already shows encouraging results; the young women help in the hall and several have given proofs of their conversion."

The work of the Unions in the Mission has remained what it was at the beginning; one of the most difficult, but at the same time most intriguing, the most discouraging at times and at others the most rejoicing.

To the outsider and in theory one Christian Union resembles another as one young girl resembles another, but from a nearer viewpoint it is easy to recognize profound differences; the methods of conducting them are as varied as the unions.

There is a great difference between the Unions of the Mission and those of the churches.

The first difference is in the manner of recruiting. Our girls, for the most part, are not Protestant by birth; they do not come to us from the Thursday and Sunday-schools of the Mission, nor from the Junior Unions, except in the long-established halls which have had a woman evangelist for some time. They come to us—one cannot say from where or how! One girl is attracted by a companion in an office who has spoken of it to her; another by the programme of a festival which her small sister has carried home from the *école de garde*. They live, at times, in distant neighborhoods; they do not know each other and this is a characteristic difference between the Unions of the Mission and those of the churches. Our young women may come from the four quarters of a large city—from offices, workshops, various kinds of stores; their one common meeting ground is the Union; there is no other tie save that created by the Union. But what friendships are established there, on a real and firm foundation, where the soul of the girl can expand and enrich itself, friendships founded on the one faithful Friend and faithful because they are founded in Him.

I can see, as if it were yesterday, the first Christian Union with which I had anything to do. It was directed by one of our devoted English friends and I was asked to fill her place during vacation in 1893. A dingy room in which were gathered about fifteen young women who inspired me with fear because they seemed older than I, as in fact some of them were. But what precious meetings we had, what attention to the reading of the Bible, what Bible studies where many less questions were asked than at present, but where one found deeper and more confident faith; how those young women loved to sing!

Conditions have greatly changed since those old days. The simple Bible study, some hymns and a cup of tea no longer suffice; the young women will not come very willingly every Sunday, winter and summer, to an unattractive hall. Youth is very different from that of thirty years ago. The young girls were then, in general, dressmakers, shop girls, workers in women's workshops, domestic servants, etc. There was not as much variety in their work and although the *midinette* was already born, the little employe of business offices had not yet seen the light of day. She has complicated life very much, this small person, for she lives in the midst of men of all sorts.

She has seen and heard more than her neighbor, the milliner or sewing girl.

Temptations multiply; at each step some occasion arises to turn her from the right path. The influence of her family is often frankly opposed to that of the Gospel. There is a general indifference, the need of amusing oneself, of seeking an easy life, the dance, the moving picture. There are also temptations of an intellectual type, if one may so call them; evening courses on every subject. Formerly the *Mission Populaire* started an innovation by attracting the young people with English and singing lessons, now the lay schools offer much better courses than the Mission is able to do.

The modern girl is at the same time more menaced and more difficult to attract than her predecessors, but what joy it is to have one come to you and then to her Saviour, in spite of all; a joy certainly greater than if this young woman had fewer solicitations from outside, or if she had fewer doubts, difficulty in belief; if the moral and spiritual effort had been less.

Spiritual disquietude and curiosity of mind are not things of recent invention—the young women of former days also had their doubts,—but it was then the exception, while today it is almost the rule. For this reason some of our unions have instituted the question box, which receives under the cover of being anonymous, the confiding of some trouble which dare not come from the lips and to which the president will know how to respond so that each one may profit by the counsel given. The question box is a great help to the president, who finds there a revelation of intimate thoughts and hidden difficulties.

The Young Women's Christian Unions of the *Mission Populaire* have borne splendid fruit and certainly there is cause to thank God for the work of salvation which is accomplished by that means.

We will mention only the things we have seen, such as the young girl brought to us during the war by a comrade of the workshop who went to visit the hospitals on Sunday afternoons with the other Unionists. Her father was a militant atheist and had forbidden her to go to any religious services so that she could never go into any church. Today she is a Christian

woman married to a man formerly an atheist and whom she had no small part in leading to the light and both of them have become members of the church.

Another found her Saviour very promptly although she had never known of Him before coming to the Union. Stricken as so many others with an incurable malady, she wrote from her bed: "I feel Jesus very close to me; I cannot read but have my dear Bible on one side of me and the *Cantiques Populaires* on the other."

S. ——— left the Union to choose the broader way, the broad way that leads to perdition. After having lived in sin she ended her life in the hospital and there she gave back her soul to Him who had so loved her, because, "You see," she said to a visitor, "if Mme X (the president of her Christian Union) can love me in spite of all, that encourages me to believe that He can also."

How many testimonies arrive by letter. From many provincial cities, after years during which one has known nothing of them, messages from former Unionists tell of their Christian lives, of husbands converted, their children trained in the fear of God, and the refrain of each letter is the same: "All this I owe to the Christian Union which was the only joy of my youth," or "the only place where I heard of God."

From the Christian Unions of the Mission have come the supervisors of Sunday-schools, presidents of Junior Unions, bands of hope, secretaries of Blue Cross, missionaries in foreign lands and women evangelists who understand better the youth among whom they work since they themselves have come from the same spiritual surroundings.—E. G.

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## TWO YOUNG LIVES TOUCHED BY THE MISSION

He was a poor lad early abandoned by his mother and left to the city's care. His infancy and youth were spent in the country with some peasants. At twenty-one he returned to Paris and sought out his mother—an unhappy creature, ruined by drink. He was a humble, simple-minded youth who could neither read nor write, but he had, however, the impulse to do something for the mother who had never cared for him. He very soon perceived that the environment in which he was living was baneful and that he must escape from it.



It was then that the grace of God brought him in contact with a poor blind woman, who had lost her husband in the war and who was living alone with a twelve-year-old son. She was one of our people who had been for many years a faithful attendant of the Faubourg hall. She received the young man into her home and gave him lodging from that generosity of heart which so often flourishes amongst the most humble. Naturally she brought her young protégé to the hall. At first he was timid, reserved, almost fierce; his face had no expression. When one questioned him he answered by yes or no. It was difficult to know what he was feeling or thinking. But presently the pleasant surroundings, so novel to him, acted on this stunted spirit. His expression brightened and his whole countenance seemed to change. The son of his hostess taught him to read—a task to which he set himself with all his heart. And by the miracle of God's love, this simple-minded soul was awakened! Of his own desire he asked to be instructed in the knowledge of the Christ whom he loved.

Now he is entirely won. There is no small service that he does not love to render and that he is not made happy by offering. He mixes with our young people in the midst of whom he is an element of calm and balance.

*She*—our young catechumen of twenty-two—spent her childhood in an environment if not hostile, at least closed to all religion. Then, adopted by an old aunt—a good Catholic, but an attendant at the Tuesday meetings of the Faubourg hall—she accompanied her and was immediately attracted. To please this aunt for whom she cared with a real devotion until her death, she allowed herself to be baptized into the Catholic church. She was then nineteen. For this betrayal of her convictions she still suffers, feeling it was an act of cowardice, for her heart drew her to the evangelical faith.

After her aunt's death she had full liberty to consecrate herself to the work she loved. Monitress at the Thursday school, member of the Young Women's Christian Union, she helps at the mothers' meetings where she does the reading. Every task, even the most modest, makes her happy. With what joy did we receive her request to be prepared to join the church. One rarely sees a more consecrated and loyal soul.

Without ostentation or noise she has a wealth of goodness, of which she cannot prevent those who know her to speak. A helpless old woman lives in the tenement where she herself lives, it is our young friend who does all her errands. In the neighborhood is an old lady whose resources are very precarious. How to help her without wounding her pride? One is ingenious when one is kind. Perhaps a specially prepared dish will be willingly accepted—and each day, at noon, the dish is brought, accompanied with a smile and kiss. Another neighbor, mother of three children, left alone to support them, starts for her work before dawn and leaves the oldest of the little girls to take care of the one room that serves as bedroom, kitchen and dining room. The child is only thirteen years old and neither industrious nor tidy. Often upon her return the mother would find nothing done, whereupon she would scold and pity herself! A happy idea inspired our young friend. She went each morning at eight o'clock to encourage the little girl and helped her to clean and tidy up the room, playing there her rôle of good fairy. She is a sunbeam of joy to all her humble friends because she possesses within herself Him who gives all joy and who inspires all true self-denial.

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**FIRST IMPRESSIONS OF THE OPENING CAMPAIGN OF  
"LA BONNE NOUVELLE," AT MONTEREAU, IN  
OCTOBER, 1923**

JOSEPH BIANQUIS

I must give you some idea of the never-to-be-forgotten meetings we had last week at Montereau—they have most deeply moved me.

Sunday. A goodly assembly; the boat was not entirely filled, but the gangway connecting it with the bank was crowded with people, too timid to venture into the boat, who remained there all through the meeting, listening intently. In all there must have been about two hundred and fifty listeners. I spoke on "The God of the Gospel, the Father."

Tuesday. When I arrived at 8.10 (the meeting was announced for 8.30), I saw in all the lanes leading to the river many large groups of people wending their way to the boat, which was an encouraging sign. At 8.15 the boat was abso-

lutely full and the crowds were still coming. There were at least sixty persons crowded into the doorway, on the gangway and in every available space. It was a very attentive audience, the people themselves silencing a few quite young fellows, who were whispering together. I spoke on "The Christ of the Gospel, the Saviour."

At the close of the meeting, two workingmen, of unprepossessing appearance, Catalonians, judging by their accent, asked leave to hold a meeting for debate about the existence of God, claiming to have irrefutable arguments to produce. M. Dautry told them, most kindly but firmly, that the boat could not be used for a meeting of that kind, in which he was upheld more firmly than politely by the majority of the audience, who bade them be gone in no measured terms. They withdrew quietly, after I had promised to go to any discussion they might themselves get up at Montereau.

Last evening, the final meeting of the week, my train was on time. I reached the boat at eight o'clock sharp. The barrier was not yet down; to reach it I had to push my way through a compact mass of some sixty persons at least, who were patiently waiting for the door to be opened. In the twinkling of an eye the boat was more than full—impossible to get one more person in and that long before half past eight. Then all the accessible parts of the boat as well as the gangway leading to the bank filled up and when I began to speak more than one hundred more had taken up their stand along the bank, where they heard through the open windows and remained to the very end. What extraordinary attention! Every face was turned towards the speaker, all eyes fixed upon him. I spoke of "The Call of the Gospel to the Human Soul."

The meeting was wonderful, the best, says M. Dautry, that he has ever seen on the boat. At the close, numbers of people came up to shake hands, to speak with me, to ask where was the nearest Protestant place of worship. A young couple, who made a very good impression on me, said they would attend the service at Fontainebleau on Sunday.

The audiences were very mixed, with more men than women and as many *bourgeoise* and employés as artisans and peasants.

How incompetent one feels before such manifestations of the power of the Gospel! If we were more faithful, more filled with the spirit, what might we not accomplish!

Yesterday evening was for me one of the most blessed in a ministry of well over thirty years. May the passage of the Mission boat at Montereau be the means of salvation for many souls!

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**THE NEW DIRECTOR OF THE WORK IN THE  
FAUBOURG ST. ANTOINE**

A. DRANCOURT

It is difficult after only six months' work at the Faubourg to have formed a definite opinion, it takes much less time to have an impression.

As a whole those that we have are good, a cordial reception on the part of everyone, young and old, affection which shows itself by a hearty grasp of the hand, trust, which shows itself in confidences. A sympathetic understanding was established at once which cannot fail to make our work fruitful, we firmly believe.

The work of the Faubourg Saint-Antoine has known formerly an activity that we would be happy with God's aid to give back to it. We feel all the attraction of this past among the best habitués of our hall. But will it be possible to make this past live again? Certainly we do not doubt God nor his love and grace, which enrich at times, at the very moment when one is given over to discouragement. But one doubts men. If the gentle wind which carries with it the presence of God surrounds at certain times the souls with the atmosphere of spiritual life and keeps them under the guardianship of the Heavenly Father, it also happens that the stormy wind rages, carrying away all that there is of the divine from men's hearts and leaving nothing but the human creature, with the unchained appetites, having no other thought than the satisfaction and enjoyments of the flesh. That is what is happening at the Faubourg as, alas, almost everywhere, at the present hour. It is not a reason, however, for waiting until the devastating tempest shall have passed. Is it not in the hour of storm that it is necessary to be always ready to lend help to those who feel themselves in peril?

The ground to be cultivated in this populous quarter is vast and very unfruitful. However, when one's mind refuses to let itself be obsessed by all that ought to be done and rests on what is being accomplished, inevitably a feeling of gratitude towards God finds expression. There have been favored souls who have heard the appeal: "My son, give me thine heart."



DIRECTOR DRANCOURT

Here is a little fireside of light cherished by the Saviour Himself; there is a spring of spiritual life where souls come to quench their thirst.

And the proof? The proof is the many different activities which feed the Christian life in the Faubourg hall.



*First.* Our Sunday evening meetings where the attendance maintains an encouraging average.

Our meetings are truly *popular* meetings. If some of the members dress carefully to come, others come without any preparation. Everyone is known; one is among friends. The popular seal of approval of our hall is revealed by many incidents; the rather startling interruption of a drunkard or a poor woman who, on Easter Sunday for example, has tried to drown sorrow by visiting several cabarets and has come staggering into the hall. We have raised her and placed her on a chair where she has moaned and wept out her grief. Should we have repulsed the unhappy creature? Certainly not, if our meetings are for souls in quest of spiritual comfort, are they not also for the poor lost sheep, too feeble even to retain control of themselves?

We are glad to think that for certain ones our Sunday evening meetings are a true act of worship where they come to gain renewed strength and to seek the spiritual inspiration which will aid them during the week.

How encouraging and comforting it is to see, always in the same seats, a fine family of seven who fear neither wind nor cold nor rain and have a good thirty minutes' trip to come to the meeting. The father and mother are old scholars of the Sunday-school, led long since to the Gospel. They are, with many others, a moving testimony of the work accomplished at the Faubourg by M. and Mme Greig.

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*Second.* During the year there have been held in the hall ten special meetings, of which a campaign of *La Cause* lasted three evenings and has gathered audiences from 100 to 130 persons. All those who attended these meetings on the subject, "The French Family in Peril and the Gospel," have been very much interested.

*Third.* There is a great similarity between our Sunday evening meetings and the mothers' meetings on Tuesday afternoons, for during the two hours that these meetings last the greater part of the time is devoted to the singing of hymns, prayer and meditation. The attendance has been well maintained during the winter and increased rather than decreased.

The "mothers" had a surprise with which they were charmed; the Christmas tree was illuminated for them especially. What joy! One can be nearing the end of life—as is the case of many of our friends—but the heart remains young before the fairy of the Christmas tree.

The two hours passed each Tuesday in the hall are for our mothers of families—hours of brightness and benediction. It happens, of course, that certain ones are absent. When we go to visit these who are kept at home we hear always expressions of the greatest regret that they have been deprived of this meeting which warms them for the rest of the week. And this regret is much more poignant when they are obliged to give up finally these comforting meetings, as is the case of some who have otherwise been made comfortable at the Hospice d'Ivry but who on Tuesday can be with us only in heart and spirit. One and another asks us to pray for them or says to us: "You must sing such a hymn and while you are singing there, I will sing with you here."

And they bear testimony of the spiritual good which results from these Tuesday meetings. One of our mothers said to us very simply: "Now I pray as you do, I speak to God, calling him "Tu" as to a Father. I do not pray to the Virgin or the Saints.

This woman, a refugee from the North during the War, has settled in Paris with her husband and son. She seems really a conquest to the Saviour and desires, ardently, to lead her husband and son to Him.

Some of the Catholics who have broken all ties with the practices of their church say to us: "For myself, I cannot change my religion but will you not teach my child the Protestant catechism?" To us this request seems like the first stage on the way toward the light.

*Fourth.* It was thus that we were led to undertake the religious instruction of five catechumens.

*Fifth.* Our work opens the first furrow in the hearts of the children by the Sunday and Thursday schools which have given us much satisfaction this year.

*Sixth.* I cannot enlarge on our *visiting*, always so attractive and moving, because it is rarely that in the intimacy

of these visits one does not see souls such as they are in all their feebleness but also in all their greatness. And how one feels the need of God's help for those whom we go to see. To the question: "Would you like us to pray together?" the answer is invariably: "Oh, yes, certainly," and, the prayer ended, there is always a moved "thank you."

The hall of the Faubourg Saint-Antoine is the oldest in Paris. It is certainly the one which answers the least to the demands of hygiene and modern comfort. Dark, without either air or light, it is necessary to use artificial light for all meetings, even at two o'clock in the afternoon.

On Thursdays when the boys play in the large room downstairs while the little girls sew in a room on the first floor, there is a cloud of dust rises, surely most unhealthful, if not dangerous. There is not any sort of court where the children can play in the open air. We are thinking of taking our school to the Bois de Vincennes on fine Sundays and Thursdays during the summer, but all days are not fine and all the months are not months of sunshine. It is painful to us to keep these children in the close air and contracted space.

Where it concerns the work of God everything should appear beautiful, bright and attractive. In this thickly populated Faubourg there is no doubt that a spacious building, enclosed by a little playground, would see the juvenile work prosper at once. Progress in every domain means going forward and to go forward in a work such as we are trying to do is sometimes simply a question of accommodations.

In our absorbing task at the Faubourg we often find, very loyal and living, the memory of M. and Mme Greig. How they were loved! And how closely attached by an affection that will not lessen the sympathy they extend to the newcomers—how closely, I say, they are attached to her who has been a faithful friend to these families of the Faubourg.

This testimony—I encounter it often in my visits—and I do homage here to Mme Greig, who by her long ministry in collaboration with her husband and like him, devoted to the service of the Master, has the right to know that they love her and do not forget her.

## TWO IMPORTANT RELIEF SUGGESTIONS

(1) The Relief Work can be more wisely planned and duplication of effort saved, if all Auxiliaries will consult with Mrs. Colgate before undertaking any definite piece of work in answer to special appeals.

(2) Friends are urged to correct wherever possible the mistake of an address in the new campaign leaflet. As all McAll workers know, the address in the eighth item of the list under "Ways in which you can help us win," should read "Contributions of clothing, shoes, food or money may be sent to Mrs. David M. Miller, 907 North Broad Street, Elizabeth, New Jersey.

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## WHERE THE RELIEF CASES HAVE GONE

### REPORT OF THE VESTIAIRE

Since last April I have distributed to refugees returning to the North 666 garments and food for the journey.

Thanks to the magnificent shipments received this summer, I have been able to send five cases to Saint-Quentin, five to Fives-Lille, one to Desvres, one to Amiens and one to Manancourt—making a total of 2706 articles.

In addition, through numerous smaller packages the articles numbered 458 and for war orphans, 212.

The gifts of food were most valuable to us in many cases; we were able to give a comfortable meal to sixty children from Fives-Lille, crossing Paris on their return from a Vacation Colony in Switzerland.

You will find enclosed a few lines from Mlle Prévost-Brouillet which will tell you how useful to her were the milk, sugar and chocolate. As for the soap—it is useless even to try to point out its many services with all our children and women!

I have been able to succor a Protestant family of eleven children of whom the eldest is dying of lung trouble, contracted during the war. The eleventh child is about to make his entry into the world and it is thanks to you, dear American friends, that he has a layette provided, for this family is in extreme

destitution. They were brought to our attention by the wife of a pastor.

Another pastor has told me of a family of five children—soon to be six—who were in the greatest need. I send the letter of thanks but it is impossible to translate the moving gratitude of this mother at the sight of the warm garments with which she will be able to clothe her children.

It is a concert of gratitude and appreciation which rises from the hearts of all these poor people so sorely tried by the difficulties of life. A young girl wrote me from one of the isolated villages of the Aisne: "It is already very cold in our barracks and we were very anxious about our grandmother when we received those warm garments from you. We thanked God who had inspired the American ladies to come to our aid; say to them a heartfelt 'thank you' from me."

Another interesting case was that of a family of five children whose father died two years ago. The eldest boy is a soldier, the second earns seventy francs a week as he is only sixteen, the other three go to school. I said "go" but alas, a charming little girl of eleven has fallen victim to meningitis, and the poor mother works from five o'clock in the morning until midnight to procure food for her children, but—clothes—what to do about them! There, again, the supplies from the *Vestiaire* arrived just at the right moment and that mother, in tears, did not know how to express her gratitude. But I should have to say "thank you" without ceasing, if I tried to express to you all the thanks that are said or written to me. Please express to these friends that they are sowers of joy and that I ask God to render to them in blessings all the joy that they are bringing to our mothers and children of France.

I am adding a list of the most needed things:

Knitting wool—for I have none in hand and as you know that enables me to help some poor old women, wrecked by the war, whom we prefer to make earn the money rather than to give it them as charity.

Dresses and aprons for girls from 6 to 12 years.

Shirts and aprons for boys from 6 to 12 years.

Rompers for little girls and boys from 2 to 6 years.

Gowns and diapers for babies.



Shirts and drawers for men.

Waists and skirts for women.

Shoes and partly-worn garments are always most welcome.

You see that I ask much but I know that our friends will be happy to make others happy.

MATHILDE E. VACHON

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The following extracts from the many letters of grateful appreciation received may perhaps bring a thrill of satisfaction to the friends who have helped to clothe and feed some "of these little ones."

"I want to thank you for all the good warm garments that you have so generously given us. The children shouted with joy on opening the packages, they were truly happy, the poor little things, and in the evening their father had the pleasure of seeing all the good things and of finding that he had not been forgotten in the distribution. And so, Madame, we are very happy and we shall be grateful if you will thank all these kind benefactors who do so much good and bring joy to the poor. I will never forget this happy day. I have five young children, the eldest eleven, and the youngest twenty-two months. Unfortunately, a sixth little one is coming. Their father was gassed and is without pension and his sight is very poor. He has worked in the same shop for seventeen years and his employers like him or he would have difficulty to find work on account of his poor sight. We live in a very damp little house and I dread the winter, for it is hard to warm the rooms which are very cold for us who have weak throats. But the children have warm garments now, thanks to you. Please accept the heartfelt gratitude and thanks of a very happy little family."

I can never sufficiently thank the Christian friends in America for all the articles of clothing, underwear and shoes that they have sent us, thus permitting us while telling of the love of the Saviour who gave himself to save us, to alleviate unspeakable suffering. Sometime ago I carried to a poor grandmother, seventy-eight years old, who had been bedridden for several weeks, two fine long nightgowns. She wept when

she received them and showed me what she had been using—two worn-out black aprons of her grandson, which she had made over as best she could; the sleeves were made of old scraps of worn material that kind neighbors had given her. The only comfortable garments she had came from our *Vestiaire*, so she prays often for her dear benefactors. The garments for boys are particularly precious and appreciated. Recently we had at school a little boy who wore his father's trousers, torn and ragged, fastened to the belt by a string. One could easily have put three of his size in those trousers and he had no shirt! You ought to have seen his joy at being suitably clothed!

It is such a great joy for us to bring relief to so much suffering that our hearts are full of gratitude to all those who help us clothe these little ones in the name of the Saviour.

—*Extract from the Report of a Woman Evangelist.*

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#### WITH THE JUNIORS

For three weeks last summer, two of our Junior workers, Miss Eleanor Vishno and Miss Katherine Chaffee, had the interesting experience of helping at *Villa Bon Humeur*, the war orphans' vacation home at Châtillon-sur-Seine. Miss Chaffee tells the story of the adventure:

"When we arrived there, I must admit the prospect of a three-weeks' stay was not particularly bright, for the building is of sombre gray stone and anything but homelike and cheery from the *outside*. But after meeting Mlle Gignac, who is in charge, and who is a remarkably capable young woman, and seeing the happy, laughing children, I decided the place was well named and that our stay was going to be very delightful.

"I soon found out how little French I could speak, but the children were very good about helping me out of difficult places and before very long I was able to give instruction and make my wishes known to a certain extent.

"Miss Vishno and I were each given charge of a roomful of boys from five to seven years old. I tried to teach them the importance of cleanliness and the use of a toothbrush. Finding that not one of them owned a toothbrush, I purchased one for each. During my stay there was violent scrubbing of necks

and ears, and brushing of teeth night and morning, but I fear the novelty may have worn off by this time. Each child had his task to do, bed-making, straightening closets or keeping rooms in order.

"Meals were served out on the terrace, when the weather permitted. We took turns serving and it was great fun at first dishing out the food from the big cans in which it was brought out. The children were seated at long tables and two from each table were appointed to serve the others. In that way all confusion was avoided.

"The treat of the day, bathing, came after the daily tasks were finished. The river, at this particular spot, is at its deepest, only up to one's waist, so it afforded a safe bathing place for even the youngest child.

"One hour which is thoroughly enjoyed by all the children is the hymn-singing in the evening. They all know most of the words and sing from memory, putting their heart and soul into it.

"One afternoon before we left a little entertainment was given, entirely by the children, and it was surprising to see what the children could do, unaided.

"I wish that more people might have the opportunity we were given to know more of the wonderful work being done by the McAll Mission in France."

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Junior Auxiliaries will be interested to learn of the appointment of Miss Ednah Crosby Farrier as Junior Secretary. Miss Farrier was a "1916" graduate of Vassar College and has had a wide experience in work among girls. She has done club work and story telling at Labor Temple (Presbyterian), New York City; was with the War Camp Community Service during the war and later was associate director of the Good-Will Elections with the American Committee for Devastated France (Anne Morgan), in Cincinnati, St. Louis, Baltimore, Indianapolis and other cities.

It would be wise for all the Auxiliaries to get in touch with Miss Farrier as soon as possible so that they may have the help a visit from her will bring them. Her address is Allerton House, 130 East 57th St., New York City.

## HOME DEPARTMENT

**New Britain** New Britain made a truly "Hallowed Eve" of "Hallowe'en" by a peculiarly attractive meeting at the home of Mrs. Charles E. Mitchell, on the evening of October 31st.

After the program, with Mrs. Kelley as the speaker, a "walk around the chimney" led to many delightful surprises.

**The Twin Cities** That the Twin Cities are interested in France was proved by a series of fourteen meetings arranged for the week of November 11th-18th in Minneapolis and St. Paul, where Mrs. Kelley was given an opportunity to tell the McAll story in churches, Sunday-schools, Auxiliary meetings and social gatherings. Particular interest was shown in the story of the *Fraternité* at Nantes, which is the "special object" of these Auxiliaries.

Mrs. John F. Keator spoke briefly at three of the Minneapolis meetings.

**Buffalo** On November 20th the Buffalo Auxiliary welcomed Mrs. Kelley as the speaker at a lunch in the beautiful new Central Methodist Church. That evening forty Buffalo "Juniors" dined at the Touraine and heard what American girls can do for the Vacation Colonies of the Mission.

**The Canadian Association** At a Toronto meeting, 200 members of the Canadian Association gathered at the home of Lady Kemp to hear the president of the American Association tell the story of her McAll summer.

**The Presidents' Conference** The Presidents' Conference brought its usual inspiration to the officers who gathered in the Bible House in New York on November 9th for a day's discussion of methods of work and interchange of ideas. Fifty-five delegates representing twenty senior and seven junior auxiliaries were present.

The program had been left flexible so that as many voices as possible might be drawn into the discussions and the re-

sponse was general. Mrs. Kelley guided the questions discussed into the most useful and practical channels and brought out much treasure from her store acquired during the summer in France.

Mrs. Henry P. Loomis answered questions raised by France's present political and economic status.

Mrs. Henry W. Peabody urged a broader outlook and fuller representation of the Mission where opportunities such as the Federation of Women's Missionary Societies offers.

Dr. Chauncey W. Goodrich, from his many years' observation spoke with authority of the unusual spiritual quality of the men and women who form the Mission's staff.

**The Campaign  
Leaflet**

The year's campaign leaflet has been gotten out in a most unique and attractive new form. It catches the eye at once and is full of information in a succinct shape. No Auxiliary can afford to neglect giving it a wide circulation. Let every president get the consent of all churches in town to have it placed in vestibules or pews.

**The Field Secretary's Western  
Campaign**

The Field Secretary spent November, as usual, in visiting the western Auxiliaries, speaking in many pulpits, calling, collecting and reviving lagging interest.

He reports the circle in Sioux City as showing a deeper interest than ever before.

In Milwaukee the organization is being held together by its devoted officers.

A peculiarly bright spot in this western trip was a week spent in Grand Rapids which he reports as "throbbing with love for France." A most promising "Charter Council" was organized with Mrs. Charlotte Hughes as chairman. Mrs. Hughes is vice-president of the Michigan Educational Association and associated with her in the "Council" are many splendid women with genuine interest and faith in France and a conviction that the McAll Mission is the best permanent channel through which to help her.

Visits to Chicago, Lake Forest, Indianapolis, Dayton and Pittsburgh completed the trip.



# RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

October 10—December 10, 1923—\$7,015.94

MASSACHUSETTS, \$295.00		NEW JERSEY—Continued	
Andover Circle.....	\$16 00	Trenton, Legacy Miss Eliz-	
Boston Auxiliary .....	173 00	abeth L. Bailly.....	\$75 00
Billerica Centre .....	12 00	PENNSYLVANIA, \$1,954.00	
Pittsfield Auxiliary.....	54 00	Easton Auxiliary.....	\$172 00
Worcester Auxiliary.....	40 00	Philadelphia Auxiliary.....	1,696 00
CONNECTICUT, \$482.00		Sewickley Auxiliary.....	61 00
Hartford Auxiliary.....	\$227 00	West Chester Auxiliary.....	25 00
Hartford Junior Auxiliary....	36 00	DELAWARE, \$36.00	
Meriden Auxiliary.....	36 00	Wilmington Auxiliary.....	\$36 00
New Britain Auxiliary.....	86 00	MARYLAND, \$111.00	
New Haven Auxiliary.....	72 00	Baltimore Auxiliary.....	\$111 00
Windsor .....	25 00	OHIO, \$7.00	
NEW YORK, \$1,479.78		Cincinnati .....	\$7 00
Brooklyn Auxiliary.....	\$102 50	INDIANA, \$155.00	
Brooklyn Junior Auxiliary....	22 25	Indianapolis Auxiliary.....	\$155 00
Buffalo Auxiliary.....	126 50	MICHIGAN, \$50.00	
Buffalo Junior Auxiliary.....	18 00	Grand Rapids.....	\$50 00
Ithaca Circle.....	36 00	MINNESOTA, \$75.00	
New York Auxiliary.....	696 00	Minneapolis Auxiliary.....	\$75 00
Rochester Auxiliary.....	61 00	IOWA, \$81.00	
Troy Auxiliary.....	327 53	Sioux City Auxiliary.....	\$81 00
Utica Auxiliary.....	90 00	DISTRICT OF COLUMBIA, \$612.16	
NEW JERSEY, \$1,124.00		Washington Auxiliary.....	\$612 16
Belvidere Auxiliary.....	\$124 50	CALIFORNIA, \$10.00	
Bloomfield, 1st Presbyterian		San Diego.....	\$10 00
Church .....	6 00	ILLINOIS, \$100.00	
Montclair Auxiliary.....	304 00	Chicago Auxiliary.....	\$100 00
Morristown .....	5 00	Cash .....	\$5 00
Newark Auxiliary.....	17 00	Through Rev. George T. Berry	53 00
Orange Auxiliary.....	262 50	Per W. C. T. Union.....	36 50
Plainfield Auxiliary.....	158 00	Per Sale of Christmas Cards..	349 50
Princeton Circle.....	136 00		
Roebing .....	36 00		

## FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

## FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

# THE AMERICAN McALL ASSOCIATION

## OFFICERS

### *President*

MRS. FRANK B. KELLEY, 36 DeWitt Road, Elizabeth, N. J.

### *First Vice-President*

MRS. JAMES C. COLGATE, 270 Park Avenue, New York

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